THE BLAME OF KIRK-BVRIALL, TENDING TO PERSVADE CEMITERIALL CIVILITIE.

FIRST PREACHED, THEN PENNED, and now at last propyned to the Lords inheritance *in the Presbyterie of Lanerk*, by *M.* William Birnie the Lord his Miniſter in that Ilk, as a pledge of his zeale, and care of that reformation.

MATT. 8. 22.

Follow me, and let the dead bury the dead.

EDINBVRGH
PRINTED BY ROBERT CHARTERIS PRINter to the Kings moſt Excellent Maieſtie, 1606.

TO THE (TRVELY) NOBLE, IAMES MARQVES OF HAMMILTON, EARLE of Arrane, Lord Auen, Aberbroth, &c. the Shiriffe principall of Clydisdaill, and Prouoſt of Lanerk, True felicity wiſhed, both here and hence, from God in Chriſt Ieſus.

THere is nothing wherein the Antichriſtian crew is found more condemnable (Noble Marques) nor that by their lin-ſey-wol-ſey confuſions, they haue dared clamp the ſincere twiſt of Gods trueth, with the torne clouts of their brain-ſicke ſuperſtitions, inſtanced eſpecially in their many fold ſepulchromany. Whoſe blame therefore we blaſe, that ſuch cullours of Aſdod remaine not ſo ſtandered out, euen in Iſraels campe, vnder this our proteſted reformation. But to award the malignance of any gain-ſaid affection, I ſtrong-hold my ſelf (by this nuncupation of you) vnder your Marqueſhips Mecenatiſme. For as by the foſter-father-hood of ſuch high callings, Gods Altar-mens trauels in his own trueth, ought to be ſteil-bowed: ſo theſe great-good gifts of nature and grace, in body and minde, that God hes garnelled vp in you, does plentifully promit that comfort to vs. For (to Gods glory I ſpeak, beſide theſe perſonal parts of ſuch vigorous talnes in ſtatur & ſtrength, ſo dexterouſly kythed by a peereles pauſty in all campeſtrial prowes, and paſ-tyming exployts, that (if I may ſay it) by a grace-full Gygantiniſme, the commonly doughay are become your dwarfes) your minde (which is more) thogh yet adoleſcent, is ſo magnifickly inner-manned that in raueriing theſe forraine territories (as ye Heroikly intend) ye can ſe no ſingular thing, that in ſome compēdious Micro-coſmo-graphy does not ſhine in your ſelf. And

therefore, although the Magogick negotiation of Schittim (the bordel of both the whordomes) hes ſhip-wreaked the ſoules of ſome, almoſt of your rank, yet being ſo mainly munitioned with that panoply of God, I hope to ſee your triumph ouer ſuch temptations: As happily did your heauen-dwelling Father of incorruptible memory. For ſo long as ye reſolue to loyalize the loue of your ſoule to the Lord, and of your body to the betrothed breaſts of that Lady that ought it, the gates of hell ſhall not preuaill. But leaſt ye prolong too long the iuſt experience of theſe high expectations, that Kirk and Country conceiues of you, be intreated (my good Lord) to retrinch and abridge your forain tary: that ſo not onely the viduity of vs your wel willing followers by your fairing away, may be removed: but alſo the pinching langour of theſe two your dayly beed-Ladies: your Mother, to wit, the mirrour of all godly graue matroniſme, and your Spouſe now the yong fruteful Matriarch of that multi-potent Marqueſad. So ſhall Dauid enioy his owne Ionathan, and Iſraell, now in his growing need his mediating Ioſeph, of all men now-adayes moſt skant: But the Lord by his paſport of protection give your Lordſhip continuall conuoy to your rinks end. And grant that

Cœlum non animum mutet qui trans mare currit.

The inceſſant Orator to God for your Lordſhip

M. W. B.

The blame of Kirk-buriall.

The propoſition of the matter, Chap. I.

THere be three ſeuerall ſtations that the diuine Prouidence by degrees hes aſſigned to man, wherby he may mount to immortalitie: Firſt the wombe, a manſion for nine moneths: next the world that indureth to diſſolution: laſt the graue, the tabernacle of bodilie reſt vnto the reſurrection: to the conſideration of the firſt two whereof, although Philoſophy may auaile (as Phyſick for our incarnation, and Ethick for our worldlie well) yet to the ſcience of the laſt, the Graue, Theologie is onelie ſufficient, as a ſubiect that farre ouerreaches Natures reaſon. For we ſee that howſoeuer the Corinthian error that doubted, or Saducean heriſie denied the reſurrectiõ, in our chriſtian Kirk ſeeme extinguiſhed: yet the practiſe of manie in buriall preceſſe, argues not onlie irreſolution, but incredulitie, whereof kirk-buriall is badge: as wherein by a ſacrilegious conuerſion they make Gods Sanctuarie their Golgotha, that is, the Kirk a calvarie or caime of dead mens ſkulles. Which ſinne, leſt it ſeeme to walke ſafely vnder protection of the Kirks conniuence, or of the commons conceat that counts it indifferent, I intend to decypher, beginning at burials definition.

The definition of Buriall. Chap. II.

NOw Buriall I finde to be that religious ceremonie whereby our defunct bodies are interred vnto the reſurrection. For as in deing deſtruction is reſembled, ſo by buriall (that is the reuerſion of life) immortalitie is repreſented. I call it a ceremonie, in reſpect it is not of that eſſentiall neceſsitie to chriſtian welfaire, as without the which we will be prejudged of the reſurrection. For although caſually euen the godly may fall vnder the inlake of funerall exequies, yet of burial neuer: For whatſoeuer element ſhall diſſolue this elementall body in this mother duſt, the ſame is his tombe: and muſt repledg him at the requiſition of the great day: as did the Whale in the type Ionas. For as Lucanus to Ceſar ſayes (who after the Pharſalian deſeate of Pompey his hoſt did

Calvin in Act. 2. 27.

Ionas 2. Lucan. lib.

Virgil vpon the Castle of God 1. lib. 12 Cap.

inhibite to burne, that is after the Romane vse to bury the slane, *Cuncta omnia tellus quæ genuit, cœlo tegitur qui non habet vrnam.* The which transuersed meanes,

The earth is ready to receiue her brode,
And heauens will couer when leame tombes cannot do ide.

And Virgil affirmes that whom the world neglectes vnburyed nature intombes. Wherefore Augustine refuting the Heathen (who for the misery of the vnburied Gospellers, inflicted by the Gothes at the saccadge of Rome, inferred the discredite of the Gospell it selfe) makes answere that buriall is rather a solace to the liuing nor subsidie to the dead: and so but a ceremony. But such a one, that withall remember it is so religious, that althogh it be not among the pointes of Gods absolute and immediate worship, yet as opportunity serues, it is religiously and conscientiously to be cared for. As it hes euer beene, not by the Kirk onely, but by the very world: who in many outward thinges hes beene accustomed to murgean and apishly to imitate the Kirks holy ceremonies, thogh neither in substance nor the right sence. For in the Greeke lawes of Solon, the lawes of Numa, and Romane of Iustinian we find a rigorous vigour against buriall violation. According as whereseouer immortality is beleeued, the same is in force: in such sort that among the lately discouered Brasilians (people whose bellies otherwise are burials to foes whom they eate) yet for their friends they digge graues, though not to our forme in length but to their owne in hight: so that the defunct is rather set in a tun nor tombe, ouer end on their feet, the more viuely to testifie their faithlesse hope of the refurrection.

De Ciui. Dei

2. Sam. 2. 5.

Lerius in hist. naufr. in Bra sil.

Of the end of buriall. Chap. III.

BVt the faithfull who rests rightly perswaded, does religiously celebrate buriall for the conscience of a double duety. The first being due to the dead, the other to the liuing. The due we ought to the Lords dead is the buriall honour: the which as part of their remuneration among men, for their good life should follow them as deing in the Lord. Apoc. 14. 13. So that the faithfull as forfoghten in the wearisome watsair of this militant life, after the victory of dissolution, should be streeked downe in graue the down-bed of restfull repose. Where otherwise the depri-

uation

uation thereof, or debarring therefrom hes euer beene inflicted as a moſt ignominious puniſhment againſt the moſt criminall. According to the law imperial againſt parricids and ſuch. And in the diuine law, no buriall was the aſſes burial the portion of rebel lious Ioachas: wherefore the burial dueties by the old latines were called *Iuſta*: ſuch a juſtum due to each man as burials neceſſity by natures right required. For to defraude the moſt landles liuer on Ieremias.

e, at leſt of his ſeptipedall inheritance ſo equally proportioned to all by death, without partiality in mettage, it were a ſhameleſſe ſacriledge. Againe in reſpect of the liuing the right vſe of buriall is expreſly profitable: were it but for the hatching of hope, and foſtring of faith, in the article of riſing againe from the death. For as in Eccl. 12. the graues periphraſe (*beth gnolam*) ſignifies the ſecular houſe: ſo ſhall it no longer be inhabite then the tyme come, (when by him that liueth for euer) tyme ſhall neuer be more. Reuel. 10. 6. For the giuing vp of the godlies ghoſt may featlie be compared to three things: firſt it reſembles the Propheticall rauiſhments that Ierome, Ezechiel and others had: and Paul ſpeaks of 2. Cor. 12. for the ſoule in diſſolution (as the Pſalmiſt ſaies pſal. 90) flees vpward with the winges of immortalitie to the owne element (Heauen) to be with him that gaue it, repledging the body to her mother earth, Eccleſ. 12, till ſuch time as the ſpirit return to inveſt her corps as a garment of glorie thenceforth for euer. Againe, Diſſolution is like that matrimoniall deſertion, that vppon mutuall conſent the Apoſtle 1. Corinth. vij. for a time permites to the farther and frees vſe of faſting and praying. For the body in graue, growing vp to incorruption, and the ſoule in heaven confirmed in immortality, ſhall joyfullie at laſt joine in full glorification. The which without both (that is bodilie incorruption, and ſpirituall immortality) is not made vp to perfection. For euen as Zippora (thogh Moſes wife) in her Madianitiſh maners, was not meet to joine with Iſrael Exo. 5. til after the farther tryall of time ſhe was better prepared. Exo. 18. So this our carnall carion is not meet for a heauenly match, til in the graue it be trained to the incorruptible eſtate. And laſt it is likened by the Apoſtle firſt Cor. xv. to a ſeed: which thogh by death it be ſown in corruption, diſhonour, and weaknes in the grauely fielde of the graue, yet hauing fructified to incorruption, glory and power, ſhall at laſt 1. Cor. 15.

in the Lords haruest, be glaned in, by his Angel with the sharpe sicle. Apoc. 14. and reaped vp to the fruition of soueraine felicity for euer. For although death in his legacie registrate in the 12. of the Preacher, bequeathing the spirit to God that gaue it, doth deliuer the body but to the owne dust, yet the vigour of that testament does but indure to the terme-day of generall refreshment. Act. 3. for the Innes of eternity are alreadie arled in for our farther assurance, by our two faithfull furriours (Enoch and Elias) the Lords exemed ones to the same end. So then for honour of the dead, and hope to the liuing (if to the first we be not fraudulent, nor among the second faithlesse) we must grant the debt of buriall duetie.

Hiero. ad pammach.

Of the generall abuse of Buriall ceremonies. Chap. IIII.

NOw this duety in respect it is discharged in ceremonies (in any kynde whereof, it hes euer beene impossible to keepe measure without the direction diuyne) what sort here are lawfull, vnder comparison with the lawlesse it rests to define. And first all burtall ceremonies may be reduced to two ranks: for some are funerals, seruing for preparation to; and some sepulchrals, seruing for placing in the graue the defunct. The ceremoniall variety of both, whereof my labor were infinite, let be vaine to descryue. For to giue but a glance in funerall, the Greke and Romane did burne their dead, *in rogo*, as they styled their funerall fires the Indean with Got-seame did besmeare, the Schithean swallied, the Egiptian pickled with bryme, but the Gerrens a Schithian sect, after exinteration bespyced their gutlesse goodsirs: that so ridiculously, by corruptible meanes they might assay to reteene fugitiue incorruption, as Lucian in his Dialogue *de luctu*: And Silius Italicus the Poet in his 13. booke doe testifie of many such foolish feats. Againe in sepulchrals, the variety is found no lesse vaine, euery Nation seruing it selfe with the owne vowslie deuise. For first according to the number of the elements, so hes the sepulchrall receptacles of humane bodies fourefold bene found. Some chosing the floting some for their tombe, as among others the African Lotophagians, others preferred to wither in the aire, as of old not a few in Egypt and Ethiopia, that so preuenting the stinck of putrifaction by scowdring their skins in the Sunne,

Sylli. 13. lib.

Cicer. lib. 2. de leg. and lib. 5. de tuscu quæst.

they

they might reserue their dead friends extant to be ordinar accombents with them at their tables. And (which more deserues mockage) sometyme the monyleſſe Ethiopian by ingadging his reasted parent vpon reuersion might releeue his want. Yea, and the fire (although fearce) hes not bene forborne, as to the which in defraude of the wormes many hes betaught their body both bone and lyre. That so pitchering vp their onely relict asses in vrnes, they might make a proud thought a very poore pompe. And althogh the worlds reſt in common with the Kirk hes made choiſe of the moulds of their mother earth (as the graue onely deſigned by God, warranted by the words exemples, and keeping beſt relation to our reſurrection, as out of whoſe lare onely we may properly be ſaide to riſe) yet in the vſage thereof how infinitly men hes deborded, Hiſtories records.

Of the due direction in Buriall. Chap. V.

BVt leſt I ſhoulde (as ſome doe) in telling vyce, teach it, I will turne me rather to teach as I can, what, or what not the Kirk ſhould doe, nor toomely to talke what hes beene done abroad by the world in this earand: except ſo far as by outward exemples we may confrõt our preſent confuſions, wherat I aime. And becauſe nowadayes buriall is ordinarilie traduced as a ſcripture leſſe thing, and ſo amongſt indifferents to be vſurped at the vnſtayed arbitriment of men, how and where both they wil haue it: I will here appeale men from their pet-wils, nowhere elſe but to the wordes authoritie. For although to theſe that are without ſpirituall ſpectacles, euery minute of our ſepulcromany ſeme not in expreſſe ſcripurall termes to be condemned (being to the ſpirit of God as parenticide was to the Lawgiuer, againſt the which he gaue no law, leſt he ſhold not ſuppoſe ſuch inhumane an abomination) yet by his grace, I ſhall diſcouer their particular conuiction in euery corrupt abuſe by the ſame. And firſt I would men wiſt that the word, Gods ſword, as it is ſaid Hebr. 4. 12. ſo it is found to be twin-edged. For by the one edge which is of expres warrant from poſitiue lawes it cuttes, and by the other as equiualent, which is of collected conſequences, it carues and conuinces the captiue conſciences of the criminall. For although the ten words of Moſes tables, ſeeme onely to ayme at the ten broad

Lawgiuer.

Hieron. in Ha. 26.

sinnes, that negatiuely they inlubite, yet there are none of their infinite broode and of-spring, that may not be particularly repledged to his mother kinde: and so incurre the reuerence of some one of the Decalogue lawes. But in respect the cases of sin, are become so infinite and intricate that some like mangrels doe participat of diuers kindes: and others so subtilly twisted by the deuill, that yet they rest vnacknowledged. For this cause the Lord hes supplied the generality of his law as the text, by his remanent word as the commentar. By the benefite whereof we may easily particularize our subtilleſt sinnes whatsoeuer: and that by two speciall meanes. First by the rule of Analogie, and next by the benefite of example. To the twitch of the which, where expresse warrant wants, we must either qualifie or controle our proceedings, as we shall doe in this our particulare anent buriall. That what we see therin neither answerable to Analogie nor exemple of the word we may conclude it is sin. Now Analogy in any thing is that conuenient proportion, whereby euery part is correspondent to the whole. As in musical instruments, thogh there be many different strings yet must they al be tuned to harmonical proportion which is the Analogie: otherwise the ingratious discord in the eare of the least string, wil mar al the mirth. Now scriptural Analogie is two fold, the one is of faith, the other of manners. That of faith is the platforme of knowledge that directs vs aright in all, and euery one of the articles of the same, the which by versing and searching the Scriptures may so be conceiued in the minde of the faithfull, that in faith they need not erre. And this Analogy the Apost. Ro. 12. 6. speaks of: where he seems to designe the Apostolical creed that Tertulian calles the Canon or Analogy of faith. The which also 2. Tim. 2. he commendes vnder the name of the paterne of wholsome words. Againe the Analogy of maners is that platform of right, that we ought to obserue in euery our action, according to the warrand of the will of God. And this Analogy by searching and versing of Gods law Psal. 1. the canon of our conuersation may be so learned by the conscience that for lake of knowledge we need not sin. And this the Psalmist very frequently calles the path way of God. As Psa. 17 and 27. and 119. Now this Analogy of manners wherewith here we haue only ado, being the morality of the law, exacts thre things in euery our

Orig. lib. 1

action.

action. First that the matter done, be good: next that the maner of doing be wel: and last in both that we euer ayme at the right end. As in our own particular we shall expoue. And first for burial, it is an action and a good action as being answerable to both the general tytles of Moses two tables, piety and charity: that it shold be done no christian wil contrauert: but in the other two, how the same may be wel, and to the right end: that is formall and direct, there stands the question. In the which case a christian duety wer to consult. First with their conscience the register of the wordes Analogy. The which if a christian of knowledg wold but vouch saue to do, he shold soone finde the oracle of Analogy for his information. But now most men alas are so deeply addicted to affection, that they ney ther make count nor question how or where they should bury: contrare whom one day their criminall conscience will crye judgement, except they repent. And if thou loth to hear conscience, yet list to hear the direction of the words Analogy to thy reformation. Where first learn, that howsoeuer the form and end of al actions ar to be examined by the general inscription of the law (loue) how to wit we haue therein respected. First that souerane loue we ought to God, and next that proportionall loue we ought to our neighbor: yet in matters of this kinde (and al such specially that consists in ceremonies) there is particular analogy to be obserued that the Apost. 1. Cor. 14. sets down. Who wil let al things, and consequently burial ceremonies to be conformed to honesty & order last vers. and the end to tend to edification v. 26. vpon the which Analogie all rules, then we shal first controle the customs of mens burials, & conclude what by Analogy is lawful.

Against the contempt of buriall, and insufficiency of buriall yardes. Chap. VI.

THe first rule that directs the forme, containes two cautions, & that for good causes. For according to the forked foly vsed in buriall, which either is contemned, or else ouercaried in pomp, this rule does restraine both: by ranging contempt vnder the rule of honesty and pomp, vnder the rule of order, that they no wayes exceede. Now as for buriall contemptes, if we peruse humane histories, as namely Cælius, Cicero in his Tuscular questions, Crinitus, and diuers others: we shall finde them haue many conspirators: whereof we shall recite such as make for vs. We reade

of

of the Albanes that of the defunct tooke no care at all: The Sabeans vſed them for fulzie: The Troglodites for mockage: The Hircanes expoſed them to dogges, that for the nonce they nuriſhed. But among the firſt of this crew were the doggiſh Cyniks, who would in no ſort conſent to be buried. As we read of Miniputand Diogenes, of whom it is recorded, that being to dye, he directed his corps to be expoſed. And being admoniſhed that ſo he ſhould be torne by birds and beaſts, did reiyre a taunt, in requyring a cudgell to be coutched beſide, whereby to weare his wirriers away. And being inſiſted with, that it would be to ſmall vſe, ſince death was but ſenſleſſe: why then (ſaid he) are ye ſoliſt what befall a ſenſleſſe carrion? But this kinde of reprobate Philoſophy rather becomes renigat mindes then chriſtian men. For if reprobates were by the Kirk knowne (as they are with God barred vp from hope) ſo might they juſtly be debarred from the benefite of chriſtian buriall. And this Cyniciſme although we ſeeme not to profeſſe, yet if we walke the land abroad we will finde many folke not flyting free in it. For our Kirk-courtes or yardes, are become more lyke pwind-folds nor burials: as being ordinarly bedunged by peſtring and paſturing brute. Not far from ſubſcryuing the deſperat legacy of ſome that can becontent to beſtow their bowke to the burroughmure, if God wold take the ſoule. According to the conceaty reſolution of Theodore, who being by the tyrant Lyſimachus minaſſed with the gibbet, anſwered that his own minzeons only had it to feare and not he, to whom all was one, whether to putrifie aboue, or vpon, or within the earth. But as this a buſe is contrare to the Apoſtles decencie commanded, ſo is it alſo againſt the common law that prouids buriall to be had in holy reputation. So that to empty the bladder, let be the belly about buriall (as they called it *munuſſe in patrios cineres*) was reput *nefas*, that is iniquitie, let be inciuilitie. And for this cauſe the faithfull after Conſtantine (who firſt ſerued edicts of liberty to edifie temples, whereas before the Kirks had alwaies beene ſerued onely with holy lines) in founding of Kirks, taking the type at Ieruſalems temple, did among the reſt counterfaite the courts by Kirk yardes, the which for this commanded decencie they dedicated to buriall vſe. The which therefore by the Greeks (as thereby appeares the workes beginners)

Vives on the City of God chap. 12.

O. to Friſing. lib. 4.

were

were called *Cœmeteria*. And that not without Emphase, seeing (as Athenæus sayes) it was the name before of sleeping celles for strangers: and so the allusion wanted not edification. And albeit the reason of the rest of the retemblance betwixt Temple and Kirk, as of the Quier to the holiest place within the vaile, &c. cannot so easily be espyed, yet the reason of this may well by this rule of decency, according whereto since we haue a Country law of our owne extant, enacted for reparation of ruinous Kirks, and their yardes, it is the part of all Pastors to vrge the benefite of it, that so our common burials becomming seemely cemeteries, our Kirk burieres may be deprived of the pretence of their insensibility and profanation. For the Apostles mynde is in his rule, that natures abscenities be decently couered and ouervailed with her mothers mouldes.

Marie Par. 9 Act. 76. Iames 6. Parl. 15. Act. 132.

Against seculare pompe in Funerals. Chap. VII.

THe other extremity that commes against the Apostles order is pompe. The which as it is found more common, so it brings with it more perturbation. But for the more particular deciphering thereof, we shall range it in two rankes: the one sort of it being ciuile or seculare, the other superstitious. Against the first, according to the duplicity of burial ceremonies, is found double. For partly in the funerals, and partly in the sepulchrals of men it is to be seene. In funerall pompe if we should view the customes of antiquity, and ballance the same with these of our dayes, as in few thinges we will be found inferiour, so in some far to surmounte them in vanity. To be shorte for commoditie of this our present comparison, vnder the olde names of Funerall offices, we shall set downe the whole auncient funerall proces, and confer it with ours of the new now. All the which ceremonies for memory may be ranked in two sortes. Whereof some did in common concerne the whole funerall preparation: the generall ouersight whereof, appertained to their *Libitinarii*, that is funerall men, that among the rest had the cure of funerall feasts. Now heerein although we inlake the officers, yet is not the office intermitted; for their buriall bankets we haue not learned to imitate onely, but in our apuelles to exceede, where rather in the day wherein a good one or great one falles, as being a breach of Gods

Seneca.

Sam.

hand in his Kirk, ſhould be celebrate with faſt and meaſurable mourning. The ſecond ſort of their ceremonies, were employed about the defuncts perſone, conſiſting in three pointes. Firſt in mourning for the dead, next in addreſſing the corps for the graue, and laſt in his conuoyance thither. In mourning beſide the intereſſed that made it in earneſt, they had their made out mourners of the feminine ſex, that beſt could do it: whom they ſtyled Πρᾶξις. And theſe the Preacher 12.5. ſeemes to reſpect in mentioning the mourners of the ſtreetes. But in this alſo we are more antick nor antiquity: for in ſteed of hemane teeres that beſt can expreſſe the owne ſmart, ſome will haue trumpets, and in ſteed of mourning in the duſt, as they did oft-tymes, we mumchance and mourgean in ſuch dilicate duilles, better feated for wowing nor woing, that heires or widowes neuer dallies more not vnder their duilles. But the Lord will haue at ſuch hypocryſie in the end. The next point of their perſonall funerals, was their peremptor preparation to the graue, conſiſting in two ceremonies: for before that by the Libitinarian cure the dead was weind, the pollinctors imbalmed, and Sandapilarianes beſpiſed, the corps of the great, and this alſo in ſuperſtitiouſlie ſometyme exceeded among ſome of the beſt rank: on whom after Anatomicall exinteration, Apothecary applicationsare ſo exceſſiuely employed, that oft tymes ſuch prodigall profuſion of arromaticall gummes (if they were otherwiſe charitably beſtowed) might make ſundry poore indifferently rich. Now the laſt funerall duety appertained to the Veſpilones, or bear-men, whoſe peculiare calling was (being followed in rankes by the Acoluthiſts their friends, whereof now the Roman Biſhops hes bereft them) to cary their corps in their coffins to the graue. Such as wee ſee mentioned in Luke 7. 14. But amongthe reſt alſo, how far this auncient ſimplicity is inueterate, who beholdes our great burials may eaſily conſider. For althogh the death by all men ſhould be thoght to be a kynde of defeat from God, yet our Heroik burials are oft led lyke a martiall triumphe, wherein the touting of trumpets, trampling of ſteades, and trooping of men ranking themſelues vnder ſtately ſtanderts, and punicall pinſels, diſplayed for whiuering in the winde, may ſufficiently teſtifie the dedolence of men, as if by an vndantoned courage they would quarreloufly demand the combate

Buriall.

Dead.

bate in reuenge of the dead. And as if the worme (man) were able to ſtand out againſt the thunder-bolts of death delaſhed by God. but alas, if in death we could count our juſt kinſh we might rather diſmay and feare. For although in the kingdome of the ſecond comming we ſhall triumph with our head Chriſt, ouer the ſtingles graue. 1. Cor. 15. yet as firſt being by death defeat, the firſt fall is ours euen to the duſt. Ge. 3. Wherein for our due deſert here we deſerue with Chriſts theues to haue our legges broken, rather nor in pompe our badges borne. For looke how far fellome may glory in her fetters, ſo far may we in our funerals wherewith we but feard death. For as ſome Gentiles, where gold is vernaculous and plentifull, their captiues thogh therewith enchained, yet remaines captiues: ſo to vs, thogh our graue were of enamelled gold, yet it is but our graue, the monument of our common miſery, that by diuine mercy onely may be remedied without farther meanes. And as a blood-guſh made Iulian at laſt, to knowe Chriſt, and Alexander, thogh the maine Monarch) his mortality (againſt the which he had beene be flattered before) ſo if we be not frentick, our funerals ſhould teach vs our tranſitory eſtate. For of all pride this pompe I eſteeme it moſt perillous, in reſpect that if the world will haue by it the graue reſtored to her victory, God for a meeting to the world will reſtore death to his ſting. For a document therefore againſt the which, the Lord did cloſly conuey the body of his owne diſſolued Moſes, from being the obiect of ſuch feckleſſe oſtentation and perillous pompe. Deut. 34. The which ſeeing in that great one the Lord did not allow, why ſhould our far leſſe ones lawleſſie claime it? And this for that ciuile pompe that in buriall funerals is found blameable.

Tertul. de habitu muliebri.

Euſeb. Eccle. Hiſtor.

Againſt ſeculare or ciuile pompe in ſepulchrals. Ch. VIII.

THe ſepulchrall pride of men is nothing inferiour. For (although before we deduced, that among al the elements the earth to be the moſt ſeemely ſepulcher, yet) in the viage thereof the earthlings hes laboured to tranſcend the earth in pryd, as in a touch we ſhall ſhowe. The name ſepulcher as itis in common vſed for all graues, ſo it implyes two ſeueral kindes. Whereof ſome are peculiare to ſome perſons onely, and others common to all. Againof the peculiar ſort, ſum ar proper to ſingular perſons only

and others to mo, yet being of one sort or family. To the proper kynde of sepulchers (as in the world, yet for the most part out of the Kirk) the choise of place hes beene (as many where it remaines) indifferent: euen so in the Kirk to the death of Sara it seemes to haue beene, at what tyme Abraham first to eschew that promiscuous confusion, and for a more actual possession of his promised Canaan, vnder his pilgrimag, did acquyre a field for his constant buriall Gen. 23. wherein he and his Sara, Isaac and his Rebeka, Iacob and his Lea, three maryed matches in others armes attendes the resurrection. Gen. 48. And although the estate of Gods gathering Kirk then requyred the decency and order of common buriall, yet we finde the necessity thereof neuer holden absolut. For as among diuers necessities the meanest must yeeld, so Iacob, hauing his head homeward from Sechem to Mambre (where his father dwelled at his sepulcher) and within one dayes trauell to his rinks end, sustening in his campe a double irruption by death (in the first whereof he was depriued of Debora his vnwhile mothers Nurcey in the other of Rachel, the wife of his choise) to auoyde the suspition of superstitious curiositie, he yeelds to the most present necessity, and suffers the treto ly wher it fell. Eccle. 11. by entombing Debora at the oake of Bethel, and Rachel in the way to Ephratah without farther cariage Gen. 35. So then we see that euen after the institution of common buriall, the vse of proper vpon necessity (which beeing lawlesse can bring no disorder) was neuer inueterat nor thoght vnlawfull. For as sound doe they sleepe by the mure edge that are folded vp in the fauour of God (though it were by the Pest) as in the most
9vid.[a] stately tombe. For as fishe in euery sea is at home, so we in euery earth, if we be the Lords, to whom the earth and her implements do all apperraine. Psal. 24. And as this consideration serues to confound the superstitious opinion of the prerogatiue of some sepulchrall places, for their hallowed moulds, so does it for the blame (by the way) of these farland conuoyences of the dead to their homed tombes, defrauding the weary corps of the desired rest. For although vpon sonie propheticall respects, Iacob and Ioseph both, commanded their cariage from Egypt to Canaan, Gen 50. yet without the like cause, their case is no warrant. Let men therefore rather translate their curiositie of sepulchrall care,

in

in a ſerious cure, how they may be gathered vp aright to their grandſirs in God, and in the common faith of our father Abraham. In doing whereof we ſhall be bleſſed with the bed-fellowſhip of Ieſus in our buriall lare, whereeuer it be. Otherwiſe if thy graue were of gold, yet it is but the gate of hell.

Of the diuers kindes of pompous ſepulchers. Chap. IX.

THe proper ſort of ſepulchers, the world (as I ſaid) hes labored to make them proudly proper: ſo french hes menbeene in their faſhions. For many to eternize their ſoone forgot memory, and to gaine the vogue of this vaine world, hes prepared Pyramides of pomp, others pillers of pride, ſome mouſolies of maruel, Laert. lib. 1. As if ſuch ſuperciliosity, could ſweeten the bitter ſwarfes of their ſowre death, the wickeds greateſt euill. But, as oft it occurres (according to the prouerb that he that hountes doth not ay roſt) ſo it may befall others that did Pharao Cenchres (that drowned King of Egypt) who hauing a ſepulchrall Pyramide elabored by Ioſeph Antiq. lib. 2. the panefull taske of Gods people, wherein he deſingde to ly, yet his funerals was found in red-ſea floode. And as both the name of a Pyramide did ſignifie, and the forme reſemble fire, ſo is he now for his pride plotted with Pluto in the flame of hel. For oftymes what men does propoſe in pride, God diſappointeth in his diſpleaſure.

Of the common and allowed ſort of Buriall. Chap. X.

THe comon kinde of ſepulchers are more anſwerable to Pauls order, and to that ſort of the Saints communion, that conſiſts in lying together in graue. Yet they are found diuers. For ſome hes beene acquyred and as conquiſhed to that vſe: as Abrahams caue in Makpela. Gen. 23. And Akeldama Matt. 27. Others were munificently dedicate. As Iehoſaphats valle by Ieruſalem. In the which ſome, out of Ioel 3. hes conjectured that the conuocation of the great day ſhould be. Other parts againe are found of olde mortified to that vſe: lyke Calnary: ſo called (as ſome thinke) from Adams brane-pan, there found, if all be true that is alledged. Of ſome one of the which ſorts are all Cœmiteries or cloſtered plaſees, wherein our bodies being keeped from the carnage of beaſts, are lade a part to the reſurrection. For *ſepelire* (though Durand thinke

Durand. de beneſ Eccle.

thinke it to be from *ſuo pulſu*) yet I take it to be from *ſe-palliare*, that is, to couer apart, as our buried bodies be. Now this ſepulchral communion for the commonty of it, none ſhould contemn. For althogh the place remane common, yet to auoyde confuſion of rankes the ſepulchrall preparation (I thinke) may be different. For true honours monuments ſhould euer haue place. And what vertue hes win in this world, ſhould not be ſuffered to dy with death. And therefore Rachael, the joy of her Iacob, is not onely buried, but by a diſtinct monument memorized. Gen. 35. with the ods of a piller that Debora wantes. And Iudaes Kings the types of the great King, dwelt after death in Dauids princely toumbe.

Ioſeph. Ant. lib. 7. ca. 12.

1. K. 6 2. The mighty Machabees were monumented in Modine their owne mount. 1. Mac. 9. Ioſeph. ant. 13. But this licence is to be onely allowed vpon a three folde condition. Firſt of perſonall diſcretion, whereby this kynde of honour may redound onely to the honorable in God For as the graue of Elisha wold not contain the ſouldiers corps. 2. King. 13. No more ſhould the graue of the godly honourable be profaned with the graceleſſe ginge. The next caution is to keepe diſtinction of place, that men preſume not to ſeeke honour where God onely ſhould; for feare of his jelouſie, who cannot abyde Dagon to play jake fellow-lyke. And ſen God hes taken in the Kirk for his owne Innes, let it ſuffice thee, lyke a doore-keeping Dauid. Pſal 84. or a watchman Vrias. 2. Samuel 11. to ligge in the court without. Yea, ſen all the earth is before vs that wee may ly where wee will choiſe, if nothing can content our greede but the Lords peace, we are guilty with Achab of Naboths wine-yarde. The laſt caueat is moderation: that in making thy monument thou keepe ſuch a meaſure that it become not another Mauſoly, that is, the worlds ninth maruell. For as that ſepulchrall monſter that Queene Artimiſe made to her husband Mouſolus the Carian Kirk (from whom the reſt of that ranke of ſepulchers were named Mauſolies) was expoſed to the ſalt taunts of dogged Diogenes, ſo may all that ſort of ſepulchromany be ſet vp to the mockage of others. For let the world thinke it but a fond foly to belliſhe the out-ſide of a within rotten tombe, with beauty and braueries exceſſe. But if thou muſt haue a monument mak thy choiſe of any of the two lawfull ſortes, that before the Kirk-buriall crop in,

Plutarch. in vit. Mauſ. & Diog.

being

being but of the newest comm-outer antiquity, was onely in vse. For some there was that to the imitation of Abraham, made vp little caues or voltes, for buriall vse Such as we finde, not a fewe abroade about our oldest Kirkes, no doubt after the example of the Exceedtall domicils that, serued the Priests for reuestesies, or Garderobs in the Iewithe Temple. And because they were but a Sjacent and incontiguous, being but seuerally set as to-fallen to the continent Kirks, they got therefore among vs the name of of Iles, that yet they keep. And this kynde may content our most honourable. That so they may ly, if they lift, lyke vnto Leuites in compasse round about the Lords house. The other sorte of sepulchrall monuments were tombes: that beeing tumorous a-boue for better capacity, were after the counterfoote of Iosephs arke. Gen. 50. Conforme to the which custome (although now meane men be worse to content) we see sundry of our crowned Kings, whose monuments yet remanes in the Ile Columb-kill, to haue beene Kingly entombed in the Court not the Kirk. An vse with vs at least vnkend (as thereby appeares) within this last periode of tyme containing fiue hundreth of yeares. So then seeing our Nobles now may be as of olde they were then so honourablie eased, with ones princely Iles or tombes, why should they wilfully incurre vnnecessar profanation, by burying in Kirks? An vse that onely Papistry hes hatched as anone we shall showe. And seeing some (euen of all sortes) in the light of the Lord hes begunne to reforme, let the rest in the loue and feare of God follow. For if they be happie that leades others to righteousnesse. Daniel 12. surely that felicity shall be imparted to the faithfull followers.

Durand. de Canon.

Ioseph. de bello Iud. lib. 6.

Hector Boe. Chron.

Of superstitious pomp in buriall. Chap. XI.

THus hauing deciphered (so farre as serues this turne) the incinility of this their ciuile pomp, rests to speake of that which is superstitious. A matter of more ado, as wherin the Lord is more immediatly iniured nor in the other. For as throughout the Anti-christian worlde, the exorbitance of superstitious exequies are found infinite (as in their bel-ringinges, lampe-lighting, dirige singing, incense burning, holy watering, letanie prayeing, soule-massing, vigilles keeping, and such other geare may be

Balaam. Nu. 22. 24.

be seene) so we that will be called Christians, and hes protested to forleit that lore, and to be reformed, yet in our sepulchrals, at least, we adheere too much to that old deformity. For as among them the wel deseruing by the purse, and liberality in legacy, was in vse to be Kirked vp in burials: so here, which is more our head-strong ones, whose deseruing hes bene but sacrilegious Kirk-robbing doth clame to no lesse. So that although they seeme to make nyce in praying for dead, yet vpon the dead they will or else not: in bowing their knee no where else but on their forbeers belliest which ceremony how sib it is to the old superstition, I wold they could count. For superstition is lyke some serpents, that though they be couponed in many cuttes, yet they can keepe some lyfe in all: right so superstition that can hang by one haire, does liue in this point. And if we chock it not quyte, perhaps it shall hatch more. And in end it may be that it out-reason thee thus. If thou hast attained to that sepulchrall prerogatiue, to ly in the Kirk, why should thou want that olde priuiledge to be prayed for in death? And if thou be to ly at the Altar, how wanst thou a Priest to say thy soule Masse? Beware of this closter logick. For if once thou bee led to a going in it thou shalt bee drawen to a running with it in end. So easie is the discent of Auerne.

Virgilius.

How Kirkburiall superstition crop in. Chap. XII.

Against the poyson of this Papistry, there are two preseruatiue considerations that may aware it. First if we will but weigh whence and when this corruption crop in, next how ackwart it is against our Analogy, and the words warrant. For first howsoeuer this superstition is (now long) becomme most pennyrife Papistry, yet among Papists it is not home-bred. But the foly of it is first to be fathered on the olde Heathen. VVho wanting well grounded hope of heauen, and sufficient horror of hell, became plunged in infinite errors anent the estate of the dead. For first hauing diuided the world in men good or bad, as we doe: they subdiuided both againe in two rankes. As the good in these of the best sort, whom for their merit they made Gods: and in a seconder good sort, to whom although they allowed the Elizean fields, yet so that they reserued them to a care of the residue remaines heere, vnder the name *Lares*. VVho in one tong are Brunis

Aug. de ciuit. Dei. lib. 9. cap. 11.

the which by vulgar deceiued vote, were ſpirits employed for the benefite of our militant mortality heere. Their bad againe were lykewiſe of two rankes. The firſt was the worſt ſorte: who as the beſt of the good were their Eudæmonies, ſo theſe as the worſt were repute Cacodæmones, or incarnate deuilles, to whom they aſſigned the pitte of Pluto for priſon. The next were the not ſo bad: who being not *Lares*, but *Larꝫ* or *Lemures*, that is, bogils or Gaiſtes, were by the world adjudged to ſuch a purgatoriall pennance, that wandring in a vagarant eſtate about graues and aliſh deſerts, they were ſuſpended till their pennance was ended from eliſean repoſe. To remeede the which miſery ſuperſtition (the foſter mame of all error) tooke frankely in hand. For to purchaſe repoſe to ſuch reſtleſſe ſpirits, they began to conſecrate the burials of the dead to their deader Gods. Inſcryuing their tombes with a trigram of D. M. S. a diton that meaned, *Dijs manibus Sacrum*, as if they ſaid, this tombe is conſecrate holy to the graue Gods. And for farther effectuating of their purpoſe they diſcharged a double duety; Firſt in the celebration of certaine funerall feſtiuities to the honour of the graue Gods *Manes*. And theſe they called *Necia*. The next were their ſacrifices for the dead, and theſe were either *Iuſta*, and ſuch as were common for al, or *Parentalia* and peculiare for parents or friends. VVhich being done to them all was thoght well. To the which proceſſe if we ſhall collation the Roman cuſtome this day, we ſhall finde them yet in ſuch hote tread, that though in profeſſion they be but papiſts, yet in practiſe the are pagans to. For firſt in ranking the world, they are both alike: for thogh to the good they giue heauen, yet to the beſt (their canonized ſaints) they pray, and makes heathen gods. And as to the worſt ſort of the wicked, they adjudge hell, yet to the not ſo bad, they likewiſe allot a purgatorie, wherein they alledge the ſoule muſt ly vpon reuerſion at leaſt, of ſome trentals of maſſe, according to the purſſe-merite of men wherin how righily they reſemble the olde rite let the world judge. For though they keepe a ratryme of letanies (lyke the old *Iuſta*) to all, yet to their purſſe-friends parentals are keeped peculiare. And for ſepulchrall conſecration, they are ſo farre from miſſing one jot of their leſſon, that they haue rather learned more nor their maſter had. For they cannot onely take in hand to conſecrate the ſepulchrall

Virg. 6. Aeneg.

Cyril. lib. 2. de leg. b.

Bellarm. de purgat.

monuments of their ſuppoſed ſaints, to become the ſaid ſanctua-
Againſt the 48. an. of the Counſel of Weſtm. 815. ries of God: but by ſymoniacall tranſſubſtantiation they can ſet out againe the ſame ſanctuary in ſeale to be a ſepulcher, that is to ſay, a necromantical amphitheater rather nor a theologie ſchoole, where either God muſt get his way, or be content to dwell in a dedicate Innes to Idoles, and remaine among the loathſome graues. So then ſen the ſource of this ſuperſtition is from the old Heathen (the which in running through Rome is made the more muddy) as thou would not ſeeme to patronize ſuch papiſticall paganiſme, by de neuer by thy buriall in Kirk.

Of the tyme when Kirk-buriall was receiued. Chap. XIII.

FOr the tyme when firſt this prat came in practiſe, the ſearcher will finde it but an after-ſhot of antiquitie: as the back-treading of tymes will teache For throughout the firſt foure thouſand yeares it reſted vnknowen: In reſpect that during the formeſt two from Adam to Abraham (whoſe Hiſtories the firſt eleuen chapters of Geneſis compryſes) wherein although the fathers at that tyme did neyther want (I doubt not) places of publicke worſhippe nor buriales, yet ſen wee neyther reade of Kirks nor buriales, mekill leſſe of Kirk-buriales. The next two to Chriſt, wherein lykewiſe we finde rather Kirk types nor Kirkes, but all free of burtall. For according as we may equally almoſt, ſubduyde that tyme in foure fiue-hundreths of yeres periodes: In the firſt whereof there was onely Altares of worſhippe to the Tabernacle: the which continued in the next to the Temple: and the Temple in the thirde to the ſecond Temple, the vvhich vvith the ſynagogues did occupy the laſt. Now if any Hiſtorie either ſacred or profane in fragment or full in the Kirk or the vvorlde, did euer mention buriall at Altar or Tabernacle, in Temple or Synagogue, I will giue ouer the pleay. VVhere contrary wayes, the ceremoniall vncleanneſſe by the touche of the dead contracted, ſeemes highlie to importe againſt that profanation. But leauing theſe Leuiticales to the owne tyme, let vs proceede in the progreſſe of tyme, wherein the conſtant ſilence of the inſuſpect auncients does teſtifie their misknowledgment and diſclamation of the ſame: as a ſuperſtition that is not onely late, but (as many of the Papiſticall punkes

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hes secreetly slipped in the Kirk, without solemnitie: And but then at last when the Kirk beganne to growe no better worthie, but to become a buriall: as being a denne of theeues, deseruing the Lords cord-tawes. And if I were posed of my pettie opinion heerein, as I am sure, the most pure fiue hundreth yeares of Christ was free of this euill; as whereof the formost three hundreth the Kirk had no Kirkes till Constantines edict. And in the fourth hundreth likewise wherein Emperour Honorius transporting the miraculouslie discouered relictes of Steuen and others, for the farther honourable commemoration, did lay them in no Kirk, but neere the Cittie walles of Ierusalem. Yea, in the sixth hundreth and fourtie foure, we finde an inhibitiue Canon against all Kirk-buriall in the counsell of Bracareh. A token that but then that repressed corruption beganne to peepe out, that long after became strong. So I doubt not but that it was in the dysemelless dayes onely that it came in, as a late birth: to witte after the error of purgatory, praying and massing for the dead, worshipping of Saintes and their relictes, and hallowing of mouldes. For so soone as the Kirk-ground came by the opinion of holy prerogatiue for soules helpe, the oportunity and priuiledge was both sought and boght to ly there. Lyke the money-changers, who thoght to speed better by their stroke in the temple nor any where elss: whose tables as the Lord ouer-threw, so may he justly our temple-tombes. But (to come as neere as conjecture may lead to Kirk-burials beginning) there hes bene two kinde of Kirks in our christian world (althogh now tyme and commodity of reformation may inueterat the platte) for some are common as builded vpon the publick charge that of old were called Parochials, comprising for the most part a millenarie of people. As in our Country plat and parochial distribution we may commonly see. The other sort againe was peculiar and more priuate, of two kindes likewise. For some were particularly appertaining to such religious places as were destinate to the irreligious swarmes of Monks and Friers. The which sort in artificial curiosity exceded al others. The rest were chapels founded by secular men that had might, according to the blind zeal of the tym, for their priuate ease and superstitious showe to haue a peculiare Priest of their owne like Micah Iudg. 17. Now Kirk-burial althogh it be now come

Durand. de Eccles.

without blush, yet it brake not in bradelings, but as it were by degrees, and some shame. For first the monasticall Kirks by it were defiled, as these that were never cleane. For as (according to the old saying) all thinges were set to seale at Rome, so was Kirkburiall by that Romanist rable, who with Esau selling Gods grace made the people with Micah to buy Gods curse in that case. And although at first they made nyce & long held their Abbay burials royall and onely for Kinges, by whom they were founded: yet in end they were for pryce exposed to the Ranget. But ere all was done, about the play end this pryde waxed so popular, that all kynde of Kirkes became as common as the Kirk-styles. Whereby by many that Heresie is yet acclaimed for heritage, though of late conquest. Whose afterling entry falling out in the dreg of all tymes (wherein the world lay besotted, and swattering in all sorte of superstition) doth render it not onely suspect, but also may serue for satisfaction to such as vses to say they must ly with their fathers, of whose absence to speake sparingly, better it were thou let them ly and followed them not in allthings: For as the most part in many actions lyke this, hes for their best pretence their ignorant simplicity: So (I doubt not) if now they had life in their boulke, they would yet ryue sheets, breake beares, rumble downe tombes, with Pauls spirit at Listra, to testifie their reclamation of such profanity. Act. xiiij.

What Analogy we should obserue in our burial. cb. XIIII.

THus hauing bewrayed whence and when Kirk-buriall corruption crop in: Restes the other point for full resolution to showe how far it is against the Analogie of maners, as the word meanes. For as by the Apostles general rule of order and decency we see what we should not, so by particular instances of this Analogie out of the word, let vs heare what we should, whereof we finde a perfite direction: for there is nothing requyred for the due direction in buriall, that although not in precept, yet of set purpose, otherwise is not set downe. But first we haue to distinguishe betweene these buriall ceremonies, that being legal, were subiect to Abrogation, and such as Analogie does reserue inchangeable. For of the first that onely concernes funerals, we read two thinges discharged, the duety of mourning, and corporal

addresse to the grave. In mourning (beside the motion naturall that we read in Abraham for his Sara. Gen. 23. and should be in al) there was a ceremoniall sorrowing for common edification. Which though by Egiptians, it was keeped in the excesse of seuenty dayes (as no hopelesse Gentile, to whom death is so great an euill, can keepe measure) yet the mourning in Israell was but made in a sabboth of dayes, contenting them with the teinde of Egypts tyme. For as Ioseph did first enjoine Iacobs mourning to sabbaticall Gen. 50. in remembrance of that eternall sabboth wherein our teeres for euer shall be wyped away) the season of ceremoniall sorrow was so limited thereafter as Eccle. 22. Herodian 4. lib. and Amon 19. testifies. Againe the ceremonies of preparation were partly vsed in embalming, and partly in baptizing (that is) in the Iudaicall manner of bathing the bodyes of their dead. The which both hes beene of olde vse, both in Kirk and world. As witnesses Ennius his verse,

August. de Ciu. Dei.

Tarquinii corpus bona fœmina lauit & unxit.

Affirming the corps of sticked Tarquin to be both bathed and balmed. But for the ceremony of enbalming vsed in the Kirk, it was at two tymes: to wit, immediatly before first, and then immediatly after the expyring of lyfe. The first wee see in the 26. Matt. employed by Marie on Christ vers. 12. And this ceremony in the miraculous age of the Apostles was made a symbole for faith of their power to heale the sick, that as before Christ that oyle serued to cherishe expectation, so after for application of him who was the annoynted to the faithfuls comfort. Iam 5. 14. from whence afterward superstition fand out a feckelesse sacrament. Againe their dead they did likewise annoynt. As to this vse Nicodemus did buy his Aloes and Mirrhe. Ioh. 19. But the Lord who on the Croce hade made consummation, by his prouidence preuenting that oportunity, would not be busyed with ceremony, but simply after the Iewish Analogicall maner, that is, the type taine away. Confer Ioh. 19 40. with Mark. 15. as for their baptismes and washing ceremonies, them they vsed as in lyfe, for legal purification. So in death, for bathing a ceremonie that at the first hand was not inueterate. For in Acts 9. we read that before Tabitha was lade vp, she was washen. This custome the Apostle respects. 1. Cor. 15. in mentioning the baptised for dead.

Damascen. tractat. de Ortho. fid.

vers.

verſ. 29. for to the Heb 6.2. where moe ſorts of baptiſme is mentioned nor one, the type and the ſubſtance (that is) the legal ſort of baptiſme, that did reſemble, and the Euangelicall that was reſembled are both contained in the words homonimie. The vſage of the which ceremoniall rites, hee may reade that liſt in the Iewiſhe Thalmudes. As for vs that by the law of chriſtian liberrie are fred, hauing now fruition of the bodie, we haue not the vſe of the ſhadowe. For although they for their ſuſpended expectation of the brydgromes comming, had vnder the Law to mourne in his abſence, yet ſen to vs his kingdom is come, that ceremonial ſorrow we ſhould tranſchange in joyful hymnes, according to the vſe obſerued to haue bene in ſome chriſtian funerals by Ierome. And if mourne we will, yet doe as Chriſt bade the women therein, Luke xxiij. that is, mourne nor for death the dore of hope now, but for ſinne deathes mother: that ſo our ſorrowe may vent at the right vaine. For ſen death is bereft of his ſting in Chriſt, it becommes but a paſſage to lyfe. And ſen for their cryſme we haue gotten ſelfe-Chriſt, and for their baptiſme ours, let vs not be content to change the corps with the ſhadow. And this for the old ceremoniall vſe ſubject to abrogation, wherein if we doe but the vaile away, there will remaine the ſimple ſort that analogy requires: for in burial betwixt that they did, either in funerals or ſepulchrals and that vve ſhould yet doe, the moueable ceremonie was onely the ods: that is, in being cloathed in cleane linnene with Chriſt, Ioh. 19. 40. and caried in a coffine, lyke the man of Nain Luke 7. 12. we may be laide (not in the Kirk, as contrare al Analogie, but) in a comely, cloſſe, clean, competent Kirk-ile or yarde, that ſo aſſociating our ſelues with the predeceſſor ſaints, and not by ked in with the belly-god beaſtes, that blindes the world with buriall in Kirk, we may riſe with the reſt, in comely array to our reſt for euer.

Ierom. in the life of Paule the Hermite

All buriall actions ſhould tend to edification. Ch. XV.

THis for the Apoſtles rule touching that honeſtie and order required in the analogicall vſe of our buriall. Reſts now the analogicall end that we ought to aime at, which he calles edification, 1. Cor. 14. 25. which ſeeing in al things he commends, Ergo in burial. Now edification is but a borrowed word, for our buildings

are

are ſpirituall. For as Salomons many thouſand artificers were exercised about the building of the materiall temple: ſo muſt we the many millions of the greater nor Salomons men, be occupyed in making vp the ſpirituall, and in ſquairing our ſelues as the Lords lyuely ſtones: that being ſounded on all tides, we may ſoane anight in the Lords ſtare work the which is our edificatiō And this in reſpect of the oportunity of application can no where be more peremptorly promoued nor in buriall, the which beſide that it beares in hand (euen in death) immortall hope (as being but a gathering vp of Gods ſaints to their fathers Gen. 25. a ſleep. 1. Theſſ. 4. a ſeede 1. Cor. xv. a reſt from our trauels. Appo. 19. &c.) it is a moſt powerfull preacher of mortification and humility. And ſo, mekill better it is to be in the houſe of mourning nor joy; that as the one ſerues but to tickle our luſtfull appetytes yet the being in the other will abate all carnall affection. Exemple whereof we may finde euen in excommunicate Iſhmael, who thogh he could not abyde his borne brother Iſaac during the lyferyme of their common father Abraham, yet the ſore ſight of that ſaint his fyres death, did ſo tawne the truculent turke that he became content to partake in the common paines of his fathers funerals with the ſon of promiſe. For but the remembrance onely of death or buriall and their conſequences (that Eccleſiaſt. calles our laſt things) is an effectuall awband of affection and reſtraint to ſin. To the which vſe S. Ierome made his mort-head to ſerue. And ſurely if we could but ſufficiently make our vſe of that anotomicall deſcription of our immortality and miſery, that the preacher ſets down Eccle. 12 in ſuch enigmaticall poeſie, that as it paſſes all humane elegance & eloquence, ſo I think it wold make our craw-down fedrum fal, and make vs ſit downe in the duſt of mortification. But, alas, the mynds of men are ſo elſ-where bewitched, that againſt this Analogical end that we ſhold propoſe for edification, in ſteed to mortify by burial ſhowes, they moſt exceede in pryde therein. So that mens nuptial feſtiuities ar oftrimes exceeded by their necial folies in making their burials with the tempter. Matt. 4. a mont to ſhow worldly glory, rather nor with the Preacher to teach this worlds vanity. For burials now are become the occaſion not onely of the brugling brags of men, but of the contempalſo of Gods hoos and ſeruats. And wheras burials ſhold ſlow the hony of edification (as

Ioſeph. Ant. lib. 8 cap. 7.

Concil. Cart. part. 7. cap. 57.

did

did the medicinall graue of Hyppocrates the honey of health) they are rather whyles like Herods, whose birth day as it was Iohn Baptists buriall. Matt. 14. so was his buriall day tragicall to the noble Iewes: whom to get himselfe mourned, he made to be slane. Ioseph. anti. lib. 17 chap. 8. So then sen Kirk-buriall is at the best excuse but pryde, as being a clame of exemption from common case, and consequently against edification, the Apostles right end, I conclude it is sin.

Of buriall exemples. Chap. XVI.

NOw hauing found by Analogies lyne Kirk-buriall beyond square, it restes to rype vp the rule of exemple. The second of the two meanes, that the Lord hes employed for our easier information in his obedience. For as by prophetical instruction we are taught what we ought to do, so by exemples instance we are showen how the same hes beene done by others: for authentick exemples are the very practised speculation of the Law it selfe. Wherein the spirit is so plentifull, that there is no case of our conuersation, that may not either be qualified or controled by scripturall exemples; seeing they are of two sortes. For some are to be noted as improper, that being certaine singular actions of some odde men, whose warrand if it wanted not, yet being at least extraordinarly vouchsafed, they could requyre no ordinare imitation. Such as the patriarchall polygamie, &c. For as the Lord said to his two disciples (that after the counterfoote of Elias 2. Kinges 1. would haue commanded a consuming fire to come downe, against the inhospitall Samaritanes. Luk. 9.) They are caried with an vnknowne spirite, that would imitate anomalous exemples. And this sort (that thou be not deceiued) the indytement of Analogy will easily discerne from proper exemples: whose vse is onely set downe for vs. 1. Cor. 10. the which likewise are of two sortes. For as the Lords lawes are either imperatiues of good or inhibitiues of ill: so are the exemples conforme. For some are of imitation to perswade good, and others of abstinence to dissuade euill. And therefore they are to the Apostle types. 1. Cor. 10. that is, exemples answerable to the law the Architype from heaven. And so throgh this conformity of Canonick exemples to Authentick law, exemples becommes no lesse nor

Iesome on Daniel.

lawes. Wherethrough we see that not onely the fiue bookes of Moses beares the tytle of the lawe, but the whole bookes of the old Testaments Bible also. Iob. 20. 34. and xv. 25. that so wee may learne to count the comprysed exemples for consecrate lawes. For like as the sanctification and obseruation of the Dominicall day (although it had no more warrand nor Dominicall and Apostolical exemples, yet) the same does importe a vigorous necessitie of law to imitation. For euen as in a sea-fairing flot, the formest by saile doth fuir before with lantern and flag as tide whom the rest should follows: or lyke the eagle in fore, trayning hir yong to flees so did our auncient admirals and fathers of faith pester the righteous paths, for the vse of our exemplare imitation. But for our purpose, let vs heere looke what light of exemplare lawes in buriall hes beene borne before, for vs to followe. And first as in the word there is nothing more frequent nor buriall exemple, in all the which there is a tenorall processe so equally and vnchangeably euery-where obserued, that they are not onely injurious, that count it without scripturall direction, but also vnjust that would infringe anywayes the old forme, that in funerals we finde was simple, without pompe or pryde, and in sepulchers was sober, without superstition or prolanation of any place appointed for Gods publick worship. So that this one-fold Analogie so euenly obserued, did justly deserue indeed the pragmaticall power of a perpetuall law. For ten first we finde the primitiue paterne of buriall proponed by Abraham: next without interruption of the same a perpetuad practise in Israel; and last a peremptor confirmation thereof by Christ, it can be no lesse nor a law to continue for euer. And to begin at the originall institution, we finde it first solemnly set downe in the consecration of Abrahams conquest caue, where he designes it for buriall vse. Gen. 25. and so beginnes the first (at least expresse) Cemiteriall law. For then the faithfuls father for posteritie exemple, will not lay, nor be laide in Mambre, where the altar was, but in Makpelachs caue onely competent thereto. In the which History (beside the literall sense that so planely does speake against altar graues, and for cemiteriall simplicitie) there is an elegant allegory gathered for farther explanation. Where by the caue in the field end may import, that a place should be set apart for a mon-

ments

ment of *memento mori*: in looking whereon we may learn to loath this lyfe, that once we muſt leaue. And ſo like ſome American Kings, whoſe cuſtome is to coūburie their concubines in tombe with themſelues, ſo muſt we our old-mans affections before we diſſolue. Againe for the proceſſe of afterling practiſe we finde it precise to the paterne as the owne poſitiue law. For till this day in Iury the reſerued veſtigies of the ſynagogues ſepulchers, are euer ſeene in ſome apart place from thence where Gods ſanctuaries was. So that Ieruſalem, howſoeuer memorable for the manyfold monuments of Peeres and people both (which beſides the peculiar of Princes, prophets or prieſts) had foure ſorts common to people: as the brok Kedron for Citizens, Aceldama for ſtrangers, Caluarie for the crucified, and Topheth or gehenna for Idolaters.) yet all were without the verie cittie wals, let be the temple. And ſo farre in the fieldes end, that not onely for a religious reſpect were they ſeparated from the places of God, but in a politick conſeate alſo from their owne, in permitting no cittie buriall. And therefore is it that the Lord does at Nain meete the corps caryed vvithout as not lavvfull to be laide vvithin the cittie, Luke 7. Conforme to the which wee finde ſome Roman lawes, as by Emperour Hadrian, all cittie buriall was forbid vnder the vtlaw and amerciament of fiftie crownes. And this auncient policie wee perceiue practiſed in the ouldeſt of our owne countrey Kirkes: that not vvithout interuall are ſituate from townes, for the farther conuenience of Kirk-courtes for buriales. And this cuſtome (I thinke) the Author of the Heb. 13. regards in alluſion: vvho reaſons that in reſpect the Lord did ſuffer (and lykewaies was buryed) without the cittie campe, that we therefore ſhould goe without to get him whete he is. And although Iudaes Kings by princely prerogatiues aboue populare priuiledge were laide in the latte of Dauid with himſelfe in Sion, that makes not againſt. For the middle Ieruſalem (that was then the temples towne) was incluſiuely walled apart by it ſelfe, and diſtinct from Dauids cittie in Sion. So that if men be ſo nyce of their owne neſt and dwelling (that althogh once the vſe was to bury at home in their houſe graue, yet to auoyd the deads ſmell they were conſtrained to bury abroad) why ſhould we preſume to be ſo prodigall of the place appoynted for the Lords reſtes?

Benzo in hiſt nouæ orbis.

Ier. in locis hebraicis.

Crin. lib 2.

Ioſep. Ant. lib 8.

Ierom. in locis hebraicis.

Durand. de Comm.

For

For what euer in this case is ciuilly absurde, can neuer be answe-
rable to ecclesiasticall honestie and order. Now last this buriall
constitution of Abraham, as it was customable to his kynde, so
was it confirmed by Christ in the conformity of his buriall a-
ction, as if that had bene but the type of this. So that as Ioseph and
Nicodeme, executors of the exequies of Christ made conscience
to keepe that custome: So Iohn in his 19. calles it (νομον) that is,
the Iewes manner, thenceforth christianly to be obserued as be- Origen. contra Celsum.
ing consecrat by Christ, whose sepulcher was for the same cause,
simple and at the cittie side. Wherethrough we see that this kinde
of imitative exemples are but as as many founded laws to forfalt,
without fauour all forme of Kirk-burial. For although that ac or-
ding to Isidore his d'struction, these exemples be not *leges*, that Lib. Etym. 5.
is, written as laws, but exemples for vs, yet by the generall name
they are (νομοι) that is, rights to be obserued sen to that vse they
are insert. For seeing that law (that we call νομος) is either naturall,
ciuile or nationall: it followeth, that these kynde of expressed ex-
emples of simpl. buriall must be lawes: as being first naturall, as
we may read of the Emmet, and bee, who buries their dead, but
without their lawes and ciuile, as we heard before both of the cu-
stome and constitution keeped against cittie buriall, let be of the
Kirk: and last, of nations, for Kirk-burial is a thing neuer heard
of before, nor without Antichristianisme. Therefore the same
must serue for an irrefragable legislation. The which by Abra-
hams primitiue institution becomming Ius publicum, or a com-
mon law: and by Israels practise Plebiscitum, or the common Aug. in Iohan.
conclusion: and by the common confirmation at last, obtained by tract. 120.
the conformity of Christs buriall thereto, becommeth a constitu-
tion, implying the edge of an edict for our perpetuall imitation.
As the very word that Iohn wayles herein (ἐθαψαν) doth importe,
not onely a custome but a constitution also.

What house a Kirk is and how far by buriall it is profaned. Chap. XVII.

THe contrare kinde of exemples that negatiuelie are set down
to exhort to abstinence from their imitation rests to consider.
For as by negatiue laws we are forbidden, so by the contrare exe-
ples we must forbear the vnlawful actions of me which the Lord

hes set as on the shalde shoare, lyke beakens to warne the ship-wreake of soules: but in this our particulare, although there be nothing more plentifully scripnured nor buriall exemples, yet such a constant conformity hes euer beene keeped therein, that lay aside ceremonies, wee may imitate any of all without error. And although the barbarity of Kirk-buriall (as of old vnknown) be without particular exemple, yet sen it is but Kirk profanation, we finde against it prohibitiues anew, for the generall. For the more commodious application whereof, it were heere requisite once to define what kinde of house a Kirk is, that so men may make conscience to vsurpe the same against the owne vse. What it is we may read, as it were, in that Architectoral deliniation of the Lords passeouer parlor Mar. xiiij. the which (as it is described first in dimension to be high and large, next in apparrell to be comely prepared. And last, for that tyme at least particularly consecrate to the Passeouer vse) So tells is that Bethel the domicile of God, must be first an Ecclesiecor Kirk, a tabernacle for the congregations repare, thatis, of such competent capacity as may easily containe the particular flock. Next that it be for bewtie a Basilick or temple, fit for contemplation of Gods promised presence there. Matt. xviij xx. which bewty (although it must keepe bounds of christian simplicity, yet) no warrand will allow emulation in houses humane, according to the Centuries conscience Matt. 8. 8. whose roofe he acknowledged (with himselfe) vnworthy to receiue the Lord. For as Dauid disdained to dwell in a palice of Cedar while the Lords Arke remaned in tents. 2. Sam 7. so Salomons palice (how princely so euer) yet was it magnificently exceeded by the house he builded to God. 1. King. 8. and 9. But this elegance (without excess) and comelinesse (without curiosity) I vrge, becausse, alas, although the vnwhile zeale of Gods house did eate the godly vp with Dauid. Psal. 69. Yet now it is contrarily come to passe, that the zeal of the godlesse does eat vp Gods house, his portion and all. And sin, that in our owne experience hes beene oft punished by the Prophecy of Haggai. 1. 4. &c. And last the Kirk must be according to the patern an oratory or house of prayer. Isa. 56. 7. that is, destinate to the onely end of Gods worship. So then vnder these three conditions (to wit, of amplitude, ornaty, and vnprostitude chastity to any other vse

Durand de Eccles.

Iosephus Antiq. lib. 2. cap 2. Bernard. in apolog.

August. de sermone Dñi in monte.

nor the owne) but specially the last it becommes a Kirk. As for that, all Kirk-worshippe is vnder one comprised in the name of prayer by the Prophet, there is a triple cause. First for that originall encœnie or dedication prayer, vuered at the temple consecration, it became after intituled alwayes the house of prayer. 1. Kyng. 8. and consequently euen so Kirkes, because (beside that the olde holy places vnder the law had lyke the annoynted persons a mystick meaning serving to Gates hise in the knowledge of Christ) they caryed also some materiall resemblance of such Gospell places, as should be set apart for the worship of God. As first the Apostles Analogicall allusion of Altar and temple worshippe then to Kirk ministration now imports. 1. Cor. 9. and next was acknowledged by the selfe Iewes, in supplying the defects of the second temple by building synagogues. Acts. xv. xxj. And last also the righteous accommodation of the Prophecy it selfe Isa. 56 7. may proport. For there such a house of prayer is proponed that should be Catholicklie patent to all people of the vvorld: vvhich onely is competent to the Euangelicall temple. Mark. xj. xvij. So then for conscience of that autenick consecration, that in common may concerne all the Oratories of God, christians should not lyke cursed ones and Papists, vsurpe them to a sinister vse. For they in consecrations being more nor superstitious, admitting the vncouth exercise of buriall, are contrare themselues, and prodigally profane. Againe the Kirk is called the house of prayer, because no pointe of Gods vvorship, can either be seasoned or sanctified without prayer, as testifies the Apostle 1. Tim. 4.5. And last the Kirk is so called for the vvordes homonimie, or variety of sense for (*tephillah*) that wee expone prayer (lyke the roote that it springs from) does import more. For although the 90. Psa. in number be intituled a prayer, yet from the matter it is rather a preaching: so that this way to be the house of prayer by figure, is to be dedicate to the administration onelie of the publict points of kirk-worship. The which points (as being also the onely vndenyable and vnto marks of a visible Kirk) are but three: to wit, the word, sacraments and discipline, as if wee looke throgh the rent vaile we may soone perceiue. For although there was without the temples inner-vaile a variety of ceremonial vtensiles to be seene, yet within and before the Arke of pre-

Gratian. Decret part. 2.

sence there was but three pledges of perpetuall monument consigned: the tables of the law, the sacramentall vrne, and the rod of Aarons rule, shadowes of that trinity of the tokens that only may tel vs vvhere the true Kirk is Heb 9. V. Where the Apostl, mentioning the golden censor with all (wherin Iohn in the Reuel places the odoriferous prayers of the saints) means the same that we say: that neither word, sacramēts nor discipline can be in season without prayer. So then to resume that parlor or place that is competendie spatious & specioſe in outward forme, and spiritually plenished with no implements but the owne proper three, is the onlie Bethel and dedicate house to God And to assume, but burial-kirks are not such: Ergo. The Assumption may be seene in the misuse of the foresaid all three kirk properties For first by kirk-buriall kirk bounds are so mistrammed, and in many places either so eaten vp vvith intaking lies, or the passage so impeshed with thorter some throughest or at the least, the pauement so partiallie parted to paticulare men, that if they cleave to that they have calked the people that rests (as by a proude purpresture postponed) moll byde at the dore. Againe, the cullors of their comelines are become so vncouth, that in stead of Basilick beautie there is oft to be seene the badges of buriall in black dolie duill. And the the more to skar away christian contemplation, ye will finde for object to your eye the connoysances of knights, portracts & pinsels of men. So that Gods seemely sanctuarie beeing transferred to the (vvithout vvhited, but vvithin rotten) sepulchers of men odious to Christ Matth. 23. becommeth in populare opinion thereby the altrishe Innes of bogles and Gaists. So that many soe that presumed feare dare not enter alone in the Kirk. But seeing as Tertulian sayes, that sepulchers are but *mortuorum stabula*, that is, stables for the dead, there can be nothing more incompatible nor the same thing to be made an buriall beere, and to remaine a Kirk both at once. As by weighing the scripturall equivocations, that are bestowed on both Kirk and graue, may be considered. For as the Kirk hes many names in common with heauen (as Bethel, and the port of heauen. Genesis xxviij. &c.) Euen so the graue (beside the twelfe names wherewith it is commonly called, as *vmbilicus terræ* (sometyme the name of *Gehenna* for the boulkes of many muddy men, that fell in that greene) *regnum*

Tertul de resurrect. carnis

Se-

Sepulchrum, Sepulchretum, Mausolium, Dormitorium, Monumentum, Tumulus, Vrna, Spelunca Bustum) it hes yet seauen names more, that by scripturall equiuocation are common with hell. So that the originall words of the text may be exponed to meane of either. And first in Prouerb. 30. 16. it is called Schaol, that is a place of insatiable apetyte. Next is Abaddon, or of perdition. Psal. 89. 49. Thirdly Zal-maueth, the shadow of death. Psal. 107. Fourthly Eretz Tachtau, the lowest parts of the earth. Psal. 86 13. Fifthly Tit Hauon, or myrie clay. Sixtly Bor schaon, the pit of tumult. both mentioned in the 40. Psalme 3. verse. And lastly it is also called Bor Schachath, that is, the pit of corruption. Psal. 55. 24. All the which as they agree to the graue as the graue and gate of Hell, so doe they by the same figure to the golfe it selfe. And by consequence, to make Bethel, or Gods house (which should be lyke heauen) the place of insatiable appetyte, or of corruption, perdition, the shadowe of death, a pit of tumult, a myrie clay, &c (as in deed the Roman Kirk-burners doe) in a Gigantomachy, they prease to commix the heauen with the hell. And last for the vse, who sees it not thereby so miserably transferred from the owne to an vncouth vse, that verie lyke these Herodians that mingled their sacrifices with bloode, Luke chap. viij. they pelmell the dead with the liuing all in one Kirk. For sen buriall action is of that nature that it needeth no prayer, if we shall inuey the same in prayers house, what doe we else but partake with the profane in their Paganicall papistrie, that prayes for the dead? And so by impropriating the Lords prayer house to be a buriall-Kirk we incurre profanation.

Dur. de ecclesiast. ritib. lib. 1. cap. 33. 2. Chro 33.

R. Iosef. Ben Leui.

Documents against Kirk profanation, Chap. XVIII.

BVt to aware that sore sin of profanation there are three kinds of documents in the register of God, that maye make vs forbeare: Symbolicall, to witte, ceremoniall and hystoricall. All the which vve shall at least touch by the instance of some exemples. Of the first kinde there is one Exod. 3. For seeing the Kirk is that burning Busse, vvhereof the boundes that were neere about by diuine presence were holy, how mal-apert are men to aproche not onely shodde, but with shod-shooles to seugir vp the sanctuary-ground? The ceremoniall sorte among Moses his Leuiti-

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cals we finde frequent. For beſide that buriall in Kirk may be counted with the lintſey wolſey confuſions, or like the commixtion of ſundrie ſeeds) it may be put with the legal pollutions contracted from the dead: the which was of ſuch ſpeciall profanatiō, that to approch the Tabernacle vnder that kinde of vncleannes, was puniſhed with anathematicall excommunication. The reuerence of the which law we ſee Ioſeph is ware to incur, euen with Pharao, toward whom (for all his owyn credite) being vncleaned by the dead, he is enforced to imploy the domeſticks of court, to ſute his libertie of going vp to Canaan, to burie his father. And hence is this old vſe wherby the dore-cheeks of the dead wer deſigned vnclean by the funeral cypres wherwith they wer deckt, as the burning of bedſtray of the defunct does yet a reaſon whoſe reſpect may reſtraine kirk-buriall, ſeeing it is but kirks pollution. And laſt, for hiſtoriee of puniſhed profanation (beſide diuers among the Prophets, as of Huza 1. Sam. 6. and Huzia 2. Kings 26) among the profane, the exemples thereof are infinite. As one of Heliodore, who (malgre the Prieſt) making violent irruption in the Temple, was ſcourged by God, and plagued with impotency till the Prieſt prayed. But (beſide theſe prophetical, apocriphall, or profane proues) there is a popular experience that long ſince hes founded the opinion, that beſide the profanation of the whol Kirk was odious. The ſacriledge but of a Kirk-ſtone (though it were hid in a ſtrong hold) were better nor a cannon of battery to brangle downe all. Then to conclude, ſen the Lords Kirk is to vs no leſſe then our Altar of lyuelie offerings. Rom. xij. 1. the tabernacle of our congregation. 1. Cor. xj xvij. our arke of Gods preſence Matt. xviij. xx. or temple of his worſhippe. 1. Cor. xiij. xiiij. our ſynagogue for the Lector of the law and exhortation thereon. Act. xiij xv. our Paſſeouer parlor, let no perſon preſume to incurre this cryme of this profanation. The which as the archſynagogues of olde did puniſhe with apo-ſynagogie; ſo ſhould Kirk-paſtors now ding it with the diſcipline rod.

3. Maſora 3. Iol. ben Gor. Rh. cap 1.

Refutation of all obiections making in ſhowe for Kirk-buriall. Chap. XIX.

THis ramaſſe of theſe reaſons in the bygone diſcourſe being thus made, it were tyme to ſtint here: were not the great hart-

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ted patrones of this creased cause, hes resting some rig-footed resons that we must refute, that when their bemasked kirk-buriall shall be be-reft of her fig-tree buskings, they may either rest at the trueth, or lyke renigate recusants refuse without reason. For all they can bring for buriall in Kirk, is builded vp vpon the sandy foundation of three gripelesse grounds. For first there is a crafty sort that pretends reason from the causes nature: next there is a combersome kynde, that vnder cullour of a right claime playes captane play. And last the confused commons, does argue from their owne vse and others exemple. The first sect againe hes two sorts to reason the cause: The pan-favoring Papist, and the dangerous indifferent. For to the first no buriall is blest eneugh, that is not among the memorials of martyres, and canonized saintes for their soules helpe in Kirk: In the which religious reason (although both dead prayer and purgatory might be taine in to refute, yet) I will not digresse, but hold on the point. So then where they alledge that religious buriall should be in religious place, and consequently in the Kirk, they faill in their following: as by their owne domesticke distinction of hallowed places may appeare. For (ten some they call sacred as quiers, and others *sancta* or holy, as Kirks: a third sort religious as buriall courts) it will rather follow that buriall an action of the religious ranke onely ought to be restrained from the whole Kirk to the court without. For indeed (to speake lyke no Papist) properly no place by it self is more holy nor others, for al the earth is the Lords Psa 24. 1. yet in a metonimicall meaning, the continent Kirk is called sacred or holy for the seruice of God contained therein, and should be secluded therefore from all other vse. For what proceeding so euer we purpose to approue before God, he propones as a condition to obserue oportunity in doing of meete tyme and place, to these that would finde him a thankfull master: according to the document given in his censure of the exchange in the temple. Matt. 21 For although these marchants might be excused through their religious pretence, whose vent was to furnish the far land Iewes, being vnprouyded of a demisicle for the Tabernacles tribute Exod. 30. and a turtle for the sin offering. Leuit. 5. Yet for their preposterous choise of the place they are condemned. For vpon the dignity of making prayers house a caue of knaues their

Reuells in Apoc. 12. 9.

Durus Lex Ecclesia.

Const. Greg.

doome was to be scourged away for all their religious excuse. whereinto I could wish this sort to take heed: for to presume vpon the prerogatiue of buriall, for being in Kirk-place, it were a braine-sick brade. For as Gregory sayeth, we ought not to loue the thing for the place, but the place for the thing it self. And if otherwise it were, why doe they so partially step-barne the pursse-miserable poore from such a soul-helpe? but hereof enough. Our indifferents againe are well dangerous. For in making all place alike law full for buriall laire, they cast in the Kirk as it were to the mends. Like serpenting satan that could abide no tree vn-tasted in all the garden. Gen. 3. But the reason of this rackelesse assertion I could neuer read: but by the contrare (sen indifferencies are things whose action imports interest neither to faith nor good maners) misnurtered Kirk buriall is not indifferent. What if a man would but mince to burye a body in the preseneechamber of a Prince? would not the kempes of the corps-guarde not onely account him as clunishe, but cudzell him also for his capped conseate, and such idiot indifferencie? and yet it is more to misuse the cabinet of God. And suppose that it were by nature to be ranked among indifferentes, yet it cannot remaine of that kynde. For by the Apostles law 1. Corinth. 10. all indifferent libertie is bounded by edification and neighbourly loue, the which in Kirk-buriall a man cannot keepe: because it breedes a kynde of contempt of the secluded sorte, and a stumbling offence to the tender. And although it was long (yet louselie) held as indifferent in the doylde dayes, yet beeing now but vmwhile, and as an hes-beene, should neuer be more. In respect of the Kirk-sence and inhibition served at the instance of God against Kirk-buriall by our nationall assemblie, conveened in the spirit of God about the first reformation. The vigour whereof should strike vpon all that are not Kirk out-lawes, vnworthie of the communion of saints: And this for the craftiest ground from the causes nature. The next squader that commes in, are captanes of cheef, who when they haue proudly prefaced their anceslers kirk merite, they sacrilegiously will vsurpe a possessiue prononn, and with a full mouth say, this kirk, or at least this kirk-laire is mine. And so wil conclude, by the law, I may ly here. But the inspection of peeces will finde this talke toome. And this kinde as of most

Greg. ad Augull Bish. of Canterb.

August. ad Ian. p. 11.

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cumber is of two sortes: the first are the patrons of the laick estate: the rest are but portioners and possessors of old (as they alledge) of a Kirk-buriall place. The patron doeth reason his right to proceed of the reservation of a buriall priuiledge at the founding and dedication of their Kirks by their forebearers; wherein (I thank by their leaue) they play fast and louse. For what is it else to dedicate the same thing a Kirk, and yet deteene it a buriall, but to giue with the one hand, and to grippe againe with the other? Lyke Bellarmine who with a jugling distinction makis kirks as they are temples to appertaine to God, but as they are basilicæ that is, sumptuous buildings to appertaine to the saintes of their dedication, the which gif-gafling with God is the verie simoniacall sin of Anani and Saphira his wyfe, punished with perdition, Acts 5. Against the which Bispes taile may well serue for a taint, whose colzear and fuller taking vp an Innes, in respect of their contrare cullours could not lodge together. For the colzear by consuming the walkers whyte webs did weary him away to shift for himself: As by our col-blacke behaviour herein we are lyke to doe to God. And if we looke to the law of Cherem, that is, of things deuoted to God Leuit. 27. 29. we see what we once annex to the crowne of Christs Kingdome, the vnion is so indissoluble that neyther prescription of time, vsurpsion of person, nor bout-gate of circumstance can giue a regresse, if this greedie worlde could be induced to beleue. So if rightly we reason the patronall right, their tittle beeing onerous and not lucratiue, they ought the Kirk a plane patrocinij and protection of law. But vvhen by the contrare vnder this patronage pretence, they either pinche the patrimony, or yet the Kirk-place, of Laik patrones they becomme but lawlesse publicans, lyke Hophnees vvith clerookes to minche and not Samueles, to mense the offerings of God: Or otherwaies like the templarian Knights, who beeing sometimes the kempes of the Kirkes, became at last the contemptuous trampleris of her liberties and robbers of her rents. But this kind of patronage, though it leane on a law, yet (by eldc canons) it wants place in burial that by special exception hes beene euer remitted to the spirituall barre, onely meete for burriall decisions. And this for the Patrones pretences, which I pray God it may haue power as much for to moone their affectiones, as it is

De cult. san. lib. 3. cap. 4.

1. Sam. 2. Plutarch. Isidore Vsu. in the life of Clem. 1.

Nicol. de Hil. in his repetitionibus.

able to conuince their conscience. Againe the kyndely claime by possession that some cleanes to (that they will haue so done old that the antiquitie is forgot) does rest yet to resolue. But first I would demand at this sort (as did the King at the garmentlesse guest, that being called and not chosen came to the wedding Mat. 22.) how came they there? for once they must grant me the Innes was the Lords: but how their intrusion hes ejected God out, aduyse with their answere till the great day, or else in tyme with remorse repossesse. And if they claime tytle, condiscend of the kynde. For the Iewes doe comprise all titular rights vnder one of three: acquisition, like Abrahams (in the conquest of the caue Gen. 23.) Heredation, like Isaacs (succeeding thereto) lucrifaction, like Iacobs, whose wealth was the winning of his owne handhammers. But none of these sorts can compasse the Kirk. For if they call it conquest or the penny-worth of their pecunial pryce, that is but simony sold & sacrilege bought. Is it their heirship by ancestor right? they succeed to a vice by inquest of error. For ther can be no cedence to such a succession. And last, for to win such a wagde, sen none can propone such a pryse, I think shame should neuer let them say it. The best then remaines, that what heerein by cauillation, with Zacheus, they doe vnjustly possesse, they make at least (within him) to the interessed Kirk, an one-fold redresse in the feare of the Lord. The camshoch commons now at last come in a rere warde to debate the cause: who rather flytes nor formes reason, some from domesticke vse, others from exoticke exemple. For vse as their greatest gunne, they would seeme to say some what: alledging to a most auncient custome of keeping the predecessor lare in buriall. To beeme-fill the which they may bring (I confesse) some canons of counsels: But what makes this for the cause? for thogh I should admire as lawfull, such earnest adherence to paternall graue, yet sen the Kirk is no buriall at all, how can it be claimed by thee throgh thy forbears? Or by what reason did the first of thy vpward lyne that lyeth in the Kirk, leaue off his forbeares laire that lay in the yarde, if not farther yond? But this reason I may rightly regyre: that sen the first followers of that foly in buriall Apostasie, shaping themselues schismatick Kirk-sepulchers, did lawfully leaue the auncient laire of their better aduysed elders, they are vnworthy of imitation. And to pretend

Genes. 49. 30.

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conſcience of keeping vſe in miſuſe, thou wantſt both right wit and ſound information. For ſuppoſe (by the Apoſtles order 1. Cor. 14.) the lone of parental laire be indifferently lawful, yet the neceſſitie was neuer abſolute, as we ſhew before; no not in the lawfull place, let be in the Kirk. For although Iacob ſeeme to vrge it Gen. 49. and that to entertaine his poſterity in full hope to returne (whereof the three patriarchall burials were a ſpecial pledge) yet did he it without ſuperſtitious reſpect to Machpelaes caue. Witnes himſelfe: in laying his departed Rachael, thogh not farre from Mamre in Ephrathaes way, Gen. 25. and Ioſeph: whom the congregation conueyed (not to his fore-fathers caue) but to Sechem. Ioſ. 24. the Prophetical pledge of his double portion: Gen. 28. As for Ieroboams Propiet, whom for his preuarication they pretend to haue beene puniſhed with the deprination of his paternall laire. 1 King. 13. the Lords wordes meanes more then they marke. For (as the 25. verſe may commow the 21.) the ſenſe is, that being preuented by death (as he was by the lyons tench) he ſhould neuer ſee home nor ly in the common laire by a peaceable death. Otherwiſe the penalty of his preſumption in the want of the vſuall laire, had beene but ſlight, ſeeing buryed he was. So then vnder skoragh of the conſcience ſcruple, to adheare to this vncouth vſe, it were but conceate and no conſcience. For beſide the vnneceſſity of keeping this cuſtome, the conſideration of the impoſſibility of it ſhould reſolue the doubts in reſpect of ſucceſſional multiplications. For as neither all Adams children, no nor Iaphets Gentiles, can be contained in graue with themſelues; what tombe could intumulate any entyre race of folke. And therefore in temple foundations (becauſe nature in graue craues elbow-roume, and abhorres to be ruffled with ouer frequent diſcouery) becauſe the center Kirk was both incompetent and incapable of the congregations dead, there was alwayes a circumferent yarde of thirty foote in compaſſe at leaſt, or more, if the occation of farther confluence requyred, ſet apart to burial bounds in common to all. But if thou would ſtand vpon a parentall ſocietie in graue (ſeeing the deſerters deſerues to be deſerted) ſeeke vpward to them that moſt Analogically liued in the pureſt times whoſe exemple thou may imitate with leſſe hereſie hazard. For as in ciuile entries to heritage, if it be for the better, men can make lea-

Durand. de Can. li.

leap-yeare of their father and seeke farther vppe: why may not thou in this case bissextile some bodily forebeares, that so thou may enter to the most immaculate auncient and fathers of faith, whom all thou wilt finde not in the Kirk but in her courts buryedeas I reede you doe, or else in erroor thou shalt more erre. For since vse is an euill ruse vvhere warrand is avvay, let reason ouer-rule and ordour reforme. The sconce againe that they carie of others exemple, is rather found an excuse for the fact, nor a reason for it. But the wyte makes a wrong no more the better, nor did the trajection of our first parents fall Genes. chap. 3. on the author of it Sathan, availed vvith God. For in fitting out their sinne to the far end (from Adam to Eua, from her to that euill one at last) as he did punishe all by proportion (the seducing serpent with a curse, the inducing Eua with a crosse of subjection and the grinding paines of her birth, the ouereasily adduced Adam with the care and sweatty labours of this militant lyfe) So may the Lord doe in this proces of ours. For as the symoniacall seducers, that first lade this block before the blinde, with their immediate transmitters of Kirk-buriall tradition, for this tymes exemple deserues at least, at the handes of God both a crosse and a curse: the very same they may justly also incurre, that does obstinatly insiste in the trace of such foole-hardy foote-steps. For the which cause then, seeing inauthentick exemples are but Egiptian reedes that doe harme the hand of him that leaneth on, we should looke how we should liue by the law, and not to goe louse by lawlesse exemples. And this far for such patrociny that Kirk-buriall procutors doe vse pragmatically to pleade. But the practicians now keepes vp for the as good, a reason in oddes, that lyke a pittard hes more pith nor all the rest whatsoever, that they vse to take from the vse of a foe-hammer. The conclusion whereof in their clubbe-law, doth oftymes make the Kirk-dore fling on the floore. And although to beligger the lodgings of me, for feare of their murther-holes, they wil looke ere they loupe, yet to enforce the Kirk-house (as if God had no gunnes) there are many of small feare. But to refute a reason so rough, since it doeth passe our pastorall reach, in humble reuerence we remitte the same to the ciuile power, as by right appertaines. That they who by calling should be the foster-fathers of the Kirk, Isa. 49.

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may by the rod of their charge, represse such vnreasonable insolence, as they will answere to him that set them in ranke. And because that a publict law would best ridde the march (if so be that such feete may come so farre ben) I doe present this petition on the knees of the Kirk to his Highnesse selfe, that according to our expectation founded vpon his Majesties gratious response (not far from the Assemblies sute heere-anent) he wold procure an inacted law to beare fill the Kirk acts against Kirk-buriall: whereby secluding all from the Kirk-laire, the great ones and good ones whose qualitie and condition does exceme from popular case, may in time begin to talke of a tombe, or else a new Ile for buriall vse.

A recapitulation of some former reasons against buriall in Kirk. Chap. XX.

NOw here ere I end for the more populare application I will contrive an elench of some former reasones in sylogisticke forme: by the which self-motus may see Kirk-buriall blame vndenyablie induced: and that men may in familiar vse, as it were, beare the same about at their belt. For (beside that wee haue showen it a prat of proud pryde. chap. xj. &c. before) we may proue it also to be not onely a shamefull superstition, but also a most peruerse profanation. And first to be superstition I proue it this way. All action that is atouer and against the statute of the Lord is but superstition (for so the very etimologie of the word doth beare: for *superstitio* is *quasi supra statutum* (*Deo*) that is aboue or at ouer, or against the statute of God) but Kirk-buriall is aboue, yea, against the statutes of God. Ergo, it is superstition. The assumption I proue: All that is against the wordes Analogie is against the statute of God (as none will deny) but Kirk-buriall is against the words Analogie. Ergo, it is against the statute of God. The assumption I proue: All action that is against the Apostles rule of decency and order in the manner of doing, and edification in the end, is against Analogy (for these things he does requyre 1. Cor. xiiij. 26. and 40. vers.) but Kirk-buriall is found to be such. Ergo, it is against the wordes Analogie. The assumption yet I proue in partes. First it is against Analogie all order of buriall: read the 15. chap. before. Next it is against Analogie all decency,

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read chap. 18. Last it is against Analogicall edification read chap. xvj. Ergo against Analogie, and consequently it is superstition. Againe Irealon, al actions that is against the authentick exemples of the word, that like lawes are commended to vs for ordinar imitation, are superstition. 1 Cor. 10. but Kirk-buriall is so, Ergo it is superstition. The assemption I proue by induction of tyme. chap. 14. and persons. chap. 17. So that we haue there clearely proued that before the tyme of Antichrists discouery Kirk-buriall was vnknowne, and against the constant tennor and Analogie of ccenuteriall exemples that are contained in scripture: the which we haue sufficiently prouen to haue the force of a law, and of necessitie to be followed chap. xvj. So then sinte Kirk buriall is against scripturall Analogie and exemple, it is superstition. Againe that it is profanation, it is lykewise manifest by the wordes Etimologie: for *profanum* being *quasi ante vel extra fanum*, is that that is vnholied, and depryued of sanctification. And so contrare to the Greek word βεβηλος, which being (as many think) from a privative particle β and βηλη that signifies the earth meanes a sanctified or separate thing from earthly vse to an holy end. So then I reason all transferrence of a separate thing from an holy end to a common vse is profanation. chap. xviij but Kirk-buriall is such. Ibid. Ergo profanation. Againe all Paganisme or Papistry is profanation: but Kirk-buriall is both. cap. xij & xiij. Ergo profanation. So these with the rest of my vnrecited reasons closes vp this conclusion, vse Kirk-buriall no more. Against the which what spirit will gaine say but that of contradiction that Angels cannot perswade. Whereby some do prattle of buriall rather not learne to dye. But if old canons were to vrge (whereby men was prouided to bury but where they payed their teynds) I see not where a great sort of our cumbersomest Kirk-burers should ly: who being toll-masters of the teynds themselues hes for-faulted their freedome of all sort of laire. But the Lord let the world see what sacrilege and prophanation is, that being forewarned of the day of euill in making redresse, they may seeke to be redressed in the redeeming Lord.

AMEN.